

LXXXVI.

MEMOIRS

OF

LITERATURE.

MONDAY, November 5. 1711.

I.
S. JOANNIS CHRYSOSTOMI DE SACERDOTIO Libri VI. Græcè & Latine. Quibus Dissertationes quasdam præmisit contra Librum falso inscriptum, *Ecclesiæ Christianæ Jura vindicata*, Notasque adiecit JOANNES HUGHES, A. M. Collegii Jesu Cantab. Socius. Editio altera Priore illâ Emendatior & Auctior. Accessit S. GR. NAZIANZENI ejusdem Sedis Archi-Episcopi, de Eodem Argumento conscripta, ORATIO APOLOGETICA. Opera S. THIRLBY, A. B. ejusdem Collegii Alumni. Cantabrigiæ, Typis Academicis, Impensis Edm. Jeffery, Bibliopolæ Cantabr. MDCCXII.

That is, *THE VI. Books of S. JOHN CHRYSOSTOME CONCERNING THE CHRISTIAN PRIESTHOOD*, in Greek and Latin. To which are prefixed some Dissertations against a Book falsely entitled, *The Rights of the Christian Church asserted*. By JOHN HUGHES, A. M. Fellow of Jesus-College in Cambridge. With several Notes of the same Author. The Second Edition, more Correct and Larger than the first. To which is added, *An APOLOGETICAL ORATION of S. GREGORY NAZIANZEN*, Archbishop of the same See, relating to the same Subject. By S.

THIRLBY, A. B. of the same College. Cambridge, 1712. in Octavo. Pagg. 159. and 455.

ST. CHRYSOSTOME's Treatise concerning the Christian Priesthood, is written by way of Dialogue between himself and his Friend Basil: but Chrysostome is the Chief Interlocutor. That Father and Basil, having contracted an intimate Friendship from their younger Years, resolved to live together, and to follow the same Course of Life. Whilst they entertained those Thoughts, there went a Report that both of them were to be promoted to the Episcopal Dignity. This unexpected News made Chrysostome very uneasy: He was afraid, on the one side, of being forced to accept a Bishoprick; and on the other, he was sensible that he wanted the necessary Qualifications to discharge the Duties of such a High Station. Basil came to him, and told him he would either conceal himself, or yield to the Desire of the People, as he should be directed by his Example. Chrysostome perceiving that his Friend had a mind to be made a Bishop, and being unwilling to deprive the Church of an Excellent Pastor, did not think fit to give him a positive Answer. He said he would consider of it; and expressed himself in such a manner, that Basil could hardly guess he was of a different Mind from him. In the meantime Chrysostome retired into a Solitude. I must observe that it was an usual Thing in those Times to run away from a Bishoprick: The Readers will find several Instances of it in one of Mr. Thirlby's Notes upon the Apologetick Oration of St. Gregory Nazianzen. On the Day appointed for the Ordination, Basil was carried to a Church, and tamely submitted to the Yoke, (*ἡμεῖς δὲ ὑπομένωμεν*) not doubting but that his Friend would do the same.

Basil having found out Chrysostome, complained of his unfair Dealing, and told him, That every body said he had refused a Bishoprick out of Vanity; That their Friends and Relations declared they would have found a way to bring him into the Net, if they had been acquainted with his Design; That others were sorry they had laid aside some Men of great Merit, to pitch upon Two raw Youths, (*μενεχρὶς καὶ ὁ ἄλλος*) who could not so much as dream of being promoted to so great a Dignity.

Chrysostome undertakes to make an Apology for himself. He owns that he has deceived his Friend; but he adds, that he has done it with a good Intention, and for the Good of the Church. He observes that Stratagems are Lawful in War; that Physicians are allowed to deceive

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their

their Patients; that St. Paul caused Timothy to be circumcised, tho' he told the Galatians that Christ availed nothing to those that received the Circumcision. In the next place, St. Chrysostome shews, That nothing can be more Glorious than to have the Government of Christ's Church; from whence he infers that Basil cannot justly complain of having been deceived. Afterwards he makes several judicious and solid Observations upon the Manner of Reclaiming Sinners; whereby it appears that he had a great Knowledge of Human Nature. That Excellent Father was an Enemy to Persecution, as one may see from the following Words, which I shall insert in Latin, for the Sake of those who do not understand Greek. "Si vero à recto Christianæ fidei tramite aberraverit quis; hic pastori magnum certè opus incumbit, magnum negotium, magna tolerantia. Neque enim vis illi inferenda, neque terrore ille cogendus. Verum suadendus tantum, ut de integro ad veritatem redeat, unde initio delapsus est". I am so well pleased with this Passage, that I cannot forbear setting down the Original Words. See the Margin *. The Fathers are always against Persecution, when they write in Cold Blood.

St. Chrysostome goes on with his Apology, and alledges several Reasons to shew that he is unjustly accused of Pride and Vain-glory. The Design of that Father is to set off the Excellence of the Christian Priesthood, and to make it appear how difficult it is to discharge the Duties of Episcopacy; from whence he concludes, that he ought rather to be commended for Refusing to be made a Bishop, being sensible that he is not sufficiently qualified for such a Dignity.

The Christian Priesthood, says he, is a Heavenly Ministry, tho' it be performed on Earth; and therefore no less Purity is required in a Priest, than if he was in Heaven among the Heavenly Powers. "When you see the Lord sacrificed, and lying upon the Altar; when you see the Priest standing by the Sacrifice, and offering up Prayers, and all those that are present sprinkled with that most precious Blood; do you think you are upon Earth, and conversant among Men? Are you not transported into Heaven? and, putting off all worldly Thoughts, don't you see with a pure Mind what is done in the Heavenly Places? What a wonderful thing is this! How great is the Goodness of God! He who sits above with his Father, is at that very time handled by every body, and delivers himself to those who are willing to receive him. Every body sees this with the Eyes of Faith." &c. The Learned Editor makes an Excellent Note upon this Passage, and shews that St. Chrysostome did not believe Transubstantiation, nor a Corporeal Presence of Christ in the Sacrament, but only a Spiritual one; which is the Doctrine of many Protestant Churches. I add, that this Passage is somewhat Rhetorical; and therefore too great a Stress ought not to be laid upon it. If it be said, that St. Chrysostome calls the Eucharist a dreadful Mystery: I answer, That most Protestants look upon it as a Great, Supernatural, and Incomprehensible Mystery; which is much the same thing. And I dare affirm that the Passage of St. Chrysostome, notwithstanding all its Rhetorick, is more intelligible than a Canon of a National Synod of the Reformed Churches of France, relating to the same Subject, which I have inserted in the 183d Page of these Memoirs. Thus it frequently happens, that the Fathers are blamed without a good Reason for it. A Dreadful Mystery, in the Language of those Ancient Writers, signifies a Great and Venerable Mystery.

St. Chrysostome highly extols the Dignity of the Christian Priesthood, so far as to say that Priests are more to be dreaded than Kings and Princes; which seems to be a Rhetorical Elight. He shews how difficult it is for a Bi-

shop to discharge the Duties incumbent upon him; and what he says upon that Subject, discovers his great Judgment and Eloquence. That Excellent Man gives a lively Description of the Vices and Passions of several Bishops; and then observes that some, out of Complaisance for Women, did many Things not proper to be mention'd. "Tho' Women (says he) are excluded from the Holy Ministry by the Law of God, they break into it with great Violence; and because they can do nothing by themselves, they do every thing by others; and have so great a Power, that they bring in, or expel as many Bishops as they think fit, and, as the Proverb says, turn every thing topsy-turvy". St. Chrysostome adds, that he does not pretend to charge all the Bishops with the Faults mention'd by him: He acknowledges that the Prelates who were free from those Vices, exceeded the Number of those that were Guilty of them.

Our Author complains that several unworthy Bishops were elected at random; which occasioned great Disorders in the Churches; and, that some Ecclesiasticks, to satisfy their Ambition, fill'd the House of God with Blood, and destroyed several Towns. The Bishops of those Times were frequently turned out; and therefore St. Chrysostome thinks it highly expedient, that no Clergyman should be fond of getting a Bishoprick, that he may be the more willing to resign that Dignity, when he is promoted to it. I must observe that St. Chrysostome makes all along several Excellent Observations relating to the Conduct and Behaviour of a Good Bishop; but I cannot enlarge upon it.

It appears from this Treatise, that the Greek Clergy in former Times were as factious, and made as many Cabals to supplant one another, as they do now. Some remarkable Instances of the scandalous Behaviour of the modern Greeks in that respect, may be seen in the LXXXIIId Sheet of these Memoirs. St. Chrysostome tells us what was practised in his own Time. "Envy (says he) and Ambition move several Clergymen to attack a Bishop: And as some Children are uneasy when their Parents attain to a great Old Age; in like manner, when a Bishop enjoys his Bishoprick a long time, those Men, who cannot deprive him of his Life, endeavour to turn him out, and to succeed him. If you desire to see another Instance of the same Nature, go to those Assemblies where Bishops are to be elected, and you will see as many Accusations raised against a Priest, as there are Men in the Assembly. All those who have a Right to give their Votes, are divided into Factions; nor can the Presbyters agree about the Election; but some vote for one Man, and some for another. The Reason of it is, that the Virtue and Merit of a Candidate are not the only Things that they have in View. Some will have a Man to be made a Bishop, because he is of Noble Extraction; others, because he is Rich, and does not want to live upon the Revenues of the Church; others, because he has forsaken their Enemies, and is come over to them; others, because he is related to them; others prefer a Flatterer: None make it their Business to elect a Man truly qualified for the Episcopal Dignity". The Author adds, That Good Bishops were frequently turned out, to make Room for others. Any one who considers the State of the Greek Church at that time, will not wonder that Good Men should run away, or conceal themselves, to avoid being made Bishops.

The Christians of those Times expected to be frequently visited by their Bishops, out of a Principle of Vanity. If a Bishop gave several Visits to Rich and Powerful Men, tho' he did it for the Good of the Church, he was accounted a Flatterer. All his Actions were narrowly observed: The Greeks were so nice as to examine how he spoke, how he look'd, and how much he laugh'd. The Bishop, said they, laugh'd heartily with such a one, and spoke to him more lovingly than he did to me. When several People sat together in the same place, if a Bishop did not look upon them all, they took it as an Affront.

St. Chrysostome observes, that the Care of Virgins and Widows was a heavy Burden upon the Bishops. The Widows were peevish, craving, talkative, and impudent, and gave no small Trouble to a Prelate.

* Et de his eundem apud apostolum dicitur, quod magis est timendum, quam Regibus et Principibus; quod quidem non est hyperbolice dictum, sed verum est. Quod si quis dixerit, quod magis est timendum, quam Regibus et Principibus; quod quidem non est hyperbolice dictum, sed verum est. Quod si quis dixerit, quod magis est timendum, quam Regibus et Principibus; quod quidem non est hyperbolice dictum, sed verum est. See also a fine Passage of another Father (St. Augustine) against Persecution, Pag. 336 Col. 1, of these Memoirs.

It appears from Two Passages of our Author, that no body wrought Miracles in his time: they could not so much as cast out Devils. If any one (says he) had the Sword of the Spirit, and the Shield of Faith, to such a degree as to be able to work Miracles, and by that means stop the Mouth of an Impudent Adversary, he would not want to be well skill'd in the Art of Speaking: But there is no Trace of any such Power among us. The Second Passage is expressed in these Words: "Paul had a Faculty much more excellent than that of Speaking: His Presence was sufficient to fright Devils. But if all the Christians of our Time should meet together, they could not do so much with all their Prayers and Tears as Paul's Handkerchiefs did." The Roman Catholics should mind these Two Passages.

Some Clergymen were not ashamed to profess a great Ignorance, under pretence that St. Paul says he did not come with excellency of speech, or of wisdom, and determined not to know any thing, save Jesus Christ, and him crucified, and that his speech and preaching was not with enticing words of man's wisdom. Chrysostome owns, that St. Paul had not the Smoothness of Isocrates, the Majesty of Demosthenes, the Gravity of Thucydides, and the Sublimity of Plato; he grants that the Apostle was not skill'd in Greek Learning; but at the same time he maintains that that Holy Man had a great Knowledge, and was able to preach the Gospel with great Strength of Argument. He makes an admirable Apology for St. Paul, and confutes with a noble Eloquence those Ecclesiasticks, who deprived that great Apostle of his due Glory, to excuse their shameful Ignorance.

Our judicious Author knew St. Paul's Character much better than Beza, who pretends † that the Apostle is more Sublime than Plato, more Vehement than Demosthenes, and more Methodical than Aristotle and Galen. Castalis made the following Observation upon it. "Beza (says he) is like those Painters, who, out of Respect for the Holy Virgin, represent her dress'd like a Queen, and at the same time paint a Manger by her, in which the Child Jesus lies; which is a great Solecism in painting. How comes a Queen to have a Manger by her? Poverty is the Glory of Mary; but Painters are resolved to bestow Riches upon her. In like manner, St. Paul declares that he is rude in Speech, and glories in it; but Beza will have him to be a very Polite Writer. I am of a quite different Opinion, &c. See the Marginal Note.

Castalis maintains in the same Page, that St. Paul committed two Solecisms; one in the 11th Verse of the IXth Chapter of the Second Epistle to the Corinthians; and the other in the IIIrd Chapter of the Epistle to the Colossians. Upon the first Passage, he says: *Est enim ibi Solecismus, a Paulo aliquin non alienus, &c.*

St. Chrysostome relates a Story, whereby it appears that he was somewhat credulous. When the Priest (says he) performs Divine Service, the Angels are present at it, and the whole Sanctuary is fill'd with the Heavenly Powers. One may very well believe it, considering the Mysteries that are then Celebrated. I heard a certain Person say, that an admirable Old Man, who used to have

several Revelations, had such a Vision, and saw at that time all of a sudden a Multitude of Angels, in white Garments, surrounding the Altar, and bending their Heads, like so many Soldiers standing before a King. St. Chrysostome says he believes that Story. *Kai t'pote tei- douat.* That Father goes on thus. Another Person told me, not upon a hear-say, (for he was thought worthy of seeing it,) that those, who depart this Life, after they have been made Partakers of those Mysteries, are carried into Heaven by Angels, because of THAT which they have received, *St' exevo to ang'lon.*

Among the Dangers (says St. Chrysostome) to which the Virtue of a Bishop is daily exposed, that which arises from his frequent conversing with Women, is none of the least. "Whilst he visits sick Women, whilst he comforts those that are afflicted, and reproves the Lazy &c. the Devil may easily find several Ways to get in, unless he be very careful to stand upon his Guard. For the Eyes of Women, whether they be Virtuous or Unchast, make a quick Impression upon the Heart: Their Flatteries are very engaging, &c. Nay, a fervent Charity, which is the Cause of all good Things, occasions a thousand Evils to those, who know not how to make a right Use of it.

St. Chrysostome does ingenuously confess that he is subject to several Passions, which render him unworthy of the Episcopal Dignity. That Father was a Man of great Parts, and his Writings are generally very much esteemed. He is called *un orgueilleux Vilain* (a proud Rascal) in the *Scaligerana*; but I cannot believe that Scaliger was guilty of all the scandalous Reflexions upon several Authors, that are to be found in that Book. I have a better Opinion of his Morality. Whoever has an ill Tongue, cannot be an honest Man.

Some Men are strangely prepossess'd against the Fathers, so far as to say that they are more foolish than the Rabbins. Others admire them to such a Degree, that they can hardly find any Mistake in their Writings. Those Two Extremities ought to be avoided: Otherwise we shall never be able to make a good Use of the Fathers. How many useful Discoveries might have been made, if their Works had been read without any Prejudices!

This Treatise concerning the Christian Priesthood is an Excellent Piece. St. Chrysostome discovers a great Knowledge of Human Nature: His Descriptions are lively, his Observations very Judicious, his Moral Precepts admirable; and the whole Book is written with great Perspicuity and Elegance. The Publick is very much obliged to Mr. Thirlby for publishing such a fair Edition of that Work. It were to be wished that the best Pieces of the Fathers were printed by themselves for the Use of those, who are not able to buy the Works of those Ancient Writers.

Mr. Thirlby informs us that the Greek Text of this Treatise, especially in the three last Books, has been collated a second time with Manuscripts, and is more correct than it was in the foregoing Edition. He has revised the Notes, and made some Alterations in them. He has also mended several Faults, and alter'd some Things in the Dissertation. The whole has been performed according to the Notions of the late Editor, who designed to reprint St. Chrysostome's Treatise.

As for what concerns the Dissertation prefixed to this Work, I shall only observe for the present, that the Author undertakes to prove,

I. That the Christian Church is a true, (cho Spiritual,) Society properly so call'd, distinct from all other Societies; and that every Man is bound to be a Member of it.

II. That the Government of that Society was committed by the Apostles to the Bishops, with a power of ordaining the Ministers of the Church.

III. That this Christian Society was not confounded with the Civil Society ever since the time of Constantine the Great, but always remained a whole Body distinct from the Civil Society in every thing relating to the Spiritual Power.

IV. That the Power of Excommunication belongs to the Church *Jure Divino*.

V. That none have a Right to administer the Lord's Supper but Priests duly ordained by Bishops.

VI. That

* 1 Cor. XI. 6. But though I be rude in Speech, yet not in Knowledge.

† Not in 2 Cor. XI. 6.

* * Paulum & grandiloquentia Platoni, & vehementia Demostheni, & methodo Aristoteli atque Galeno anteponebat (Beza). In quo mihi videtur pictores imitari, qui Christi Matrem, dum honorare volunt, regio vestitu pingunt, & eidem tamen (ita cogente historia) prae sepe, in quo jacet Christus infans, appingunt, nobili sane Solecismo. Quid enim mundanis Reginis cum praesepibus? Maria gloria est paupertas, & pictores eam divitiis ornant. Sic Pauli gloria & gloriatio est sermonis imperitia, & isti eum etiam arte comunt. Ego vero longe aliter judico. Videtur enim mihi de Pauli oratione aptissime id dici posse, quod dicit Deus de ligno vitis, Ezech. 17. Ut enim ligno vitis nihil vilius est, si fructu careat: Sic oratione Pauli nihil ab omni arte remotius, nihil abjectius, si ei spiritum detraxeris. Rursusque quemadmodum fructu vitis nihil suavius, sic Pauli spiritu nihil excellentius. *Sebast. Castellionis Defensio sanctorum Translationum Bibliorum, & maxime Novi Foderis. Basilee, ex officina Joh. Operini. 1561. Pag. 203.* 'Tis a Book of 237 Pages in 3vo.

VI. That the Laity never had a Right, properly speaking, to give their Votes at the Election of the Clergy. These are the Heads on which the whole Dissertation runs.

I shall hereafter give an Account of St. Gregory Nazianzen's Apologetical Oration, and of Mr. Thirlby's Notes upon it.

II.

S O M E Particulars relating to CASTALIO. In a Letter to * * *.

HAVING mentioned a Passage of Castalio in the foregoing Article, I shall insert here a Letter occasion'd by these Words of Spencer in his Notes upon the First Book of Origen against Celsus, pag. 10. "Perbeatum hominum genus! quibus licitum erit cuticulam simul & religionem impensius reliquis curare, congestis frui decimis, & nescire Musas, jactaque harpagine sibi rerum omnium emolumenta atque ipsos homines adhaerere, qua nec stipites cursu fluminis devector attrahere Castellioni concedebatur.

S I R,

I HAVE by me a Letter written by Castalio to the Magistrates of Basil, whereby I am able to clear the Passage, about which you desire some Information. You know

that unhappy Man (*infelix Literator*) was violently persecuted by Calvin and Beza. It appears from the Letter of that Good and Learned Man, that those two illustrious Reformers took hold of every Opportunity to cry him down, and destroy his Reputation. They call'd him a Papist, which was a most Unreasonable Accusation. They said he had translated the Bible into Latin at the Instigation of the Devil. *Unum est (crimen) quod Biblia transfulerim impulsu, instinctuque Diaboli. Cogitate quam verisimiliter hoc scripserunt.* When Rivers overflow, they frequently carry down several Pieces of Wood, which any Body may lawfully get and keep for his own Use. Castalio, who was poor, and had a Wife and Children, got with a Harping-Iron some Wood floating upon the Rhine. When Calvin and Beza heard of it, they proclaimed every where that he had stolen some Wood belonging to his Neighbor. "Alterum (crimen) est, quod vicini mei ligna harpagone rapuerim. Hinc cognoscite, mei clementissimi Domini; quales sint accusatores mei. Si enim eorum accusationi credetis, os portebit non solum me, verum etiam vicinos tunc meos, & piscatores multos, aliosque cives Basilienses, fortasse plusquam trecentos, mecum dare furti poenas, quippe qui eadem ligna mecum palam rapuerint. Hoc isti cum furtum palam toto orbe publicatis libris interpretati sunt, cogitate quales sunt & in ceteris, praesertim si quem oderint; nam mea scripta nihilo candidius profecto sunt interpretati, quam HARPAGONEM. &c. This is a Remarkable Instance of *Odiū Theologicum*. I think, Sir, I have sufficiently cleared the Passage about which you have been pleased to consult me, &c.

A M S T E R D A M.

M. * *Bellesfontaine* complains, that our Physicians feel the Pulse of their Patients too hastily. "The Chinese * * (says he) are more successful in Feeling the Pulse: Which is not to be wondered at, because they generally bestow an Hour upon it; during which Time the Mass of the Blood goes several times through the Ventricles of the Heart: And therefore, after such a long Observation, they are able to judge of the Constitution of the whole Mass. But our Physicians take a different Course; and I think they are to blame for not bestowing all the Time that is necessary. When they have observed some Beatings of the Pulse, they immediately give over, and fancy they know the Consistence of the whole Mass of the Blood; wherein they are mistaken. For it may happen, that the Particles of Blood that follow immediately, will have another Consistence, and be differently mixed. Besides, an extraneous Ferment, coming from the Conduits of the solid Parts, may get into the Blood, which nevertheless remains sound, till those Heterogeneous Particles are conveyed into the Heart, where they cause a Fermentation in the whole Mass. And therefore the Pulse must needs have different Beatings, and be sometimes stronger or weaker, quicker or slower.

The Author says, That if Two of those *Animalcula*, or Worms, that are in a Man, get into a Woman's Egg, there will arise from it a Monstrous Production, like that which he saw at Moscow in the Year 1701. at the House of M. *Basil Poshnikof*, who has been employed by his Czarian Majesty in several Embassies and Negotiations. That Monster liv'd but few Hours. It had four Arms and four Legs, and but one Head; but the Neck was a little bent to the right Side, and there was a kind of a Neck without a Head on the left Side a little above the *Clavicula*. I believe, says M. *Bellesfontaine*, that those two Necks stuck one to another, whilst the two Bodies grew up; and that one of them had no Head, because that Part could not grow for want of Nourishment. The Author dissected the Breast and the Abdomen of that Monster, and found the Parts quite otherwise than they

should have been. Afterwards he dissected the Head, and found every thing disposed according to Nature. That Monster was put into Brandy, to be preserved by *Peter Poshnikof*, Doctor of Physick, Eldest Son to the Gentleman above-mention'd.

The Author has inserted in his Book some Observations, which he made in the Year 1705. at *Bandar-Abassi*, in the *Persian Gulph*. 1. All the Time that he was there, viz. from the Beginning of April to the End of August, he observed no other Diseases but Malignant Fevers attended with Paroxysms. 2. The Fever did generally redouble every day; but in some Persons, only once in two Days. 3. During all that time, every body died after the Third Paroxysm, unless that Paroxysm, or the Second, was attended with a Sweat. 4. When the Sweat was very plentiful in the first Paroxysm, the Second was not so violent, but the Sweat increased; and when the Sweat came out in the Second Paroxysm, the Third was also less violent, and the Sweat more plentiful. The Author says, That several Persons, who seem'd to have a very strong Constitution, died in the first Paroxysm. Those Fevers rage violently at *Bandar-Abassi*, when the Wind blows from the Mountains of *Gammeron*: The Air is then as hot as if it came out of a burning Furnace. When that Wind blows a long time, there is so great a Mortality, that a dead Body might be found almost in every House. The Author believes, that were it not for an opposite Wind, which rises sometimes on the other side of the Gulph, every Body would die in that Town. When the Sweat comes out in the first or second Paroxysm, it lasts for some Days, provided the sick Person observes a good Regimen. There is hardly any other Excretion, that can cure the Disease. But if a good Regimen is not or cannot be carefully observed, (as it frequently happens,) the Paroxysms return upon the sick Person, and prove as bad or more dangerous than they were at first. It happens sometimes that the sick Person falls into a Consumption. At other times the Humours occasion several Obstructions in the muscous Parts of the Buttocks, and Thighs, and in the Calf of the Legs, where they form Impostumations. The same Humours occasion also a sort of Swelling all over the Skin, (call'd *Root-vont* in the *East-Indies*;) or a great many Blisters attended with many Boils.

* This is a Continuation of the Article inserted in the Last Sheet.

* * See Page 311. Col. 1. of these Memoirs.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2d.)